

and fond of drink. They roughen granite grinding-stones and make granite flour-mills. They move from place to place with a low cart with solid wood wheels drawn by buffaloes. Their tools are a short heavy-headed hammer and three to eight chisels. When at work they earn about 4d. (2½ annas.) a day ; but they never find many days' work in one place and have always to keep on the move. They are badly off and are often forced to beg. They rank with Vadars and like Vadars take three meals a day. When they come to a village men and women go from house to house asking for work. A family of five spends about 14s. (Rs. 7) a month. They worship village gods and goddesses, and have great faith in soothsaying and witchcraft, and in the power of evil spirits to whom they offer blood sacrifices. They keep the ordinary local holidays. They generally marry their girls before they come of age and their boys between fifteen and twenty-five, but there is no rule that a girl should be married before she comes of age. They perform all their ceremonies without the help of Bráhmans. Widow marriage and polygamy are allowed and polyandry is unknown. They name a child on the twelfth day and do not ask Bráhman priests to cast a nativity. The bridegroom wears no marriage coronet or *bhásing*. The usual marriage ceremonies are omitted except the rubbing of turmeric paste, pouring water on the hands of the couple, and tying the *karemani* or black bead necklace round the bride's neck. The bridegroom has to pay the bride 2 *varahas* or 16s. (Rs. 8) to meet the cost of the wedding. They bury the dead, and mark the third day after death and the anniversary with a caste dinner. Women after child-birth are considered as unclean for five days, but they have no ceremony when a girl comes of age. Their social disputes are settled at meetings of adult castemen. They neither send their children to school nor take to new pursuits.

Manufacturers included eight classes with a strength of 3769 or 0·89 per cent of the Hindu population. Of these 170 (males 93, females 77) were Patsális or silk-cord makers ; about 100 Jáds or hand-loom weavers ; 1971 (males 1055, females 916) Gánigs or oilmen ; about 200 Lingáyat Gánigs, or Lingáyat oilmen ; about 100 Mitgávdís or salt-makers ; about 900 Uppárs or cement-makers ; about 190 Bangárs ; and about 136 Padmasális.

Patsális or SILK-WEAVERS, numbering 170 of whom 93 are males and 77 females, are scattered over the district. They take their name from the Kánarese *patte* silk and the Maráthi *sáli* a weaver. They are said to have come from Maisur. They have no surnames, but they add the word *shetti* to their names. The names in common use among men are, Vásu, Manjayya, Timmappa, Nágappa, Subráya, Náráyana, Lakshmíana, Devayya, and Rámchandra ; and among women, Manji, Durgi, Devku, Mhánkáli, Putti, Sávitri, and Parmeshri. Their family goddess is Durga Parameshivari whose shrine is at Háládi near Kundápur in South Kánara. Their chief god is Venkatramana. Both men and women are middle-sized, wheat-coloured, and strong. Their home-tongue is Kánarese. They live in one-storied houses with mud walls, thatched roofs, verandas, and front yards. Their

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Patsális.

every-day food is rice vegetables and fish, but they eat fowls mutton and game except pork and beef. They drink no liquor and use no intoxicating drugs. They are neither great eaters nor good cooks. Like the Maráthás the men wear the sacred thread, the waistcloth, the shouldercloth, and the headscarf, and carry in their arms satchels containing the silk thread in which they deal. The women wear the robe hanging like a petticoat and a bodice with a back and short sleeves. They are hardworking, sober, and thrifty. They import cotton and silk yarn from Bombay, and twist them into cords which are used by all for girdle strings and other purposes. The women help by spinning cotton. Their calling is fairly paid, and they are well off, some owning lands which they do not themselves cultivate but lease to tenants. They rank next to traders. The men travel in the fair weather, offering their wares in all fairs. The women attend to the house, and twist silk cords. A family of five spends about 14s. (Rs. 7) a month. They worship the regular Bráhman gods and observe the ordinary holidays employing Havig Bráhmans and paying them great respect. Their chief deity is Venkatramana whose shrine is at Tirupati in North Arkot. Their spiritual Teacher is the head of the Smárt monastery of Havígs at Kekkár, five miles east of Kumta. Their birth marriage and death ceremonies are performed by Havig Bráhmans. Boys are invested with the sacred thread between ten and twelve. After the boy is shaved and bathed the priest kindles the sacred fire and mutters in his right ear twenty-four of Vishnu's principal names. They marry their daughters between seven and eleven, and their sons between twelve and twenty. Widow marriage is not allowed, but polygamy is practised. They burn their dead. They have no hereditary headmen and settle their disputes at meetings of adult castemen subject to the approval of their religious Teacher. They do not send their boys to school or take to new pursuits.

Jáds.

Jáds, a class of Hand-loom Weavers, numbering about a hundred, are found above the Sahyádis. They are said to have come from Maisur and Dhárwár, and their names and family gods do not differ from those of the Banjigs. Both men and women are tall, dark, and strong. Their home speech is Kánarese but they also know Maráthi. They live in one-storied houses with mud walls and tiled or thatched roofs. The staple diet is rice, millet, split pulse, and vegetables. They are strict vegetarians. The men wear the waistcloth, the shouldercloth, and the headscarf, and the women the robe hanging like a petticoat, a short-sleeved bodice with a back, and ornaments of silver and gold which do not differ from those worn by Banjigs. They are hardworking, thrifty, sober, and well-behaved. Their hereditary calling is the weaving of the coarse cotton cloth which is worn by the poorer classes; their actual employment is silk-twisting. In Kánara they also deal in cloth, rice and groceries. Their calling is fairly paid. The women spin and arrange yarn for the loom and mind the house. The cotton, which is brought from Dhárwár, costs about 3d. (2 ans.) a pound. A man and a woman working together earn about 9d. (6 ans.) a day. They are well off, and rank next to Banjigs. In the morning the

women cook and do other house work. At eight they take their breakfast and after breakfast the men resume their work and the women spin. Between twelve and two the women make dinner ready and dine about two. After dinner both men and women rest for a while and then resume their work of spinning and silk-twisting. Their work is finished by sunset after which they rest and take their supper about eight. During the fair season men go from place to place to sell their goods and open stalls near temples during car festivals and at other fairs. They spin cotton on spindles; the only other instrument used by them is scissors. They do not work on looms. A skilled workman earns on an average 6d. to 9d. (4-6 *ans.*) a day, and a family of five spends about 10s. (Rs. 5) a month. They are Lingáyats by religion and their priests are *ayyas* or *jangams*. Social disputes are settled at meetings of adult males under the presidency of a *jangam* or *ayya*. They send their boys to school and are fairly pushing and prosperous.

Gá'nigs or **OILMEN**, numbering 1971 of whom 1055 are males and 916 females, are found below the Sahyádris in the chief villages of Honávar, Kumta, and Ankola. They take their name from the Kánaresc *gán* an oil-mill. They add the word *shetti* to their names, and are supposed to have originally come from Maisur. The common names of men are, Venkatesh, Govinda, Parameshvar, Manjappa, Náráyan, Nágappa, Shivappa, Devappa, and Honnayya; and of women, Lakshmi, Subbi, Ganpi, Hanni, Nágamma, and Pudtangi. Their family god is Venkatramana of Tirupati, who has shrines at Honávar and Gersappa. They are divided into Makkal-Santán or son-heir Gánigs and Aliya-Santán or sister's son-heir Gánigs. The Aliya-Santáns take food cooked by the Makkal-Santáns, but the Makkal-Santáns do not eat with the Aliya-Santáns. They are sturdy, of middle height, and generally dark. Their home speech is Kánaresc. They live in one-storied houses with mud walls and thatched roofs and large yards on one side of which under a shed is the oil-mill. Their every-day food is rice and fish, but they eat mutton and fowls on the last day of *Dasra* in October and when they get them cheap. Liquor is forbidden and the rule against it is kept. The men wear the sacred thread, a narrow waistcloth, a shouldercloth, and a headscarf; and the women the robe with the skirt falling from the waist like a petticoat and the upper end drawn over the shoulders and bosom. They also wear a bodice with a back and short sleeves. Their ornaments do not differ from those of the Gudigárs and the Vánis. They are, for the head, *tirpinkhuvu* and *kedige*; for the ear, *bugudi*, *rále*, and *káráphul*; for the neck, *mangalsutra*, *gejje-tikke*, *sarige*, and strings of beads and coins; for the wrists, *bale* bangles, *dundu*, *cholke*, *vanki*, *himbale*, *havalbale*, and *chude*; for the arm, *nágmurgi*, *bájuband*, and *vankisarige*; and finger and toe rings. They are hardworking, thrifty, well-behaved and fairly off. They hold themselves to be high-class Vaishyas and will not eat food cooked by any one but a Havig Bráhman. Their hereditary calling is oil-pressing, and they also make palm-leaf umbrellas, till, and work as labourers. A man and a boy or girl of about twelve working together earn about 9d. (6 *ans.*) a day. Men

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and women work during the whole day ; and children of over eight help their parents. A family of five spends about 14s. (Rs. 7) a month. They worship the chief Hindu gods, and pay special reverence to Venkatramana of whom they keep in their houses a brass or red sandalwood image about six inches high. Its shape is that of a man with four arms. They keep the regular Hindu holidays, and make pilgrimages to Gokarn, Tirupati, Dharmasthal, and other Hindu shrines. They employ Havig Bráhmans to perform their chief ceremonies, and their religious Teacher is the head of the Smárt monastery at Shringeri, in west Maisur. Their girls are married between eight and twelve, and their boys between fourteen and twenty. They shave their widows' heads and do not allow them to marry. Their ceremonies at birth, marriage, puberty, and death are the same as those observed by Gudigárs and other Shudra classes. Their hereditary headman or *budvant* settles social disputes with the help of adult castemen. They have no social organization like that of the Halepaiks and Nádors. Their work is steady and they are comparatively well-to-do. Except a few, they do not know how to read and write and do not send their boys to school. Some are village headmen, *ugránis* or revenue messengers, and constables ; others are petty traders dealing in rice, vegetables, and fruit.

Lingáyat Gánigs.

Lingáyat Ga'nigs or OILMEN, numbering about 200, are found above the Sahyádris in Sirsi and Haliyál, and in the petty divisions of Mundgod and Supa. They seem to have settled in Kánara about the same time as the Lingáyat Banjigs. The names of men and women do not differ from those of the Banjigs. They are of two classes, Kade Gánigs and Charkad Gánigs, who neither eat together nor intermarry. They are short, dark, and strong. They speak a Kánarese which does not differ from that spoken by Banjigs and other Lingáyats, and their houses are the same as Banjig houses except that they have an oil-mill close to the front door. Like the Banjigs they are strict vegetarians, and never drink spirituous liquors. Their dress does not differ from that of the Banjigs. They are hardworking orderly and well-to-do, ranking next to Banjigs and other high class Lingáyats. In calling and daily life they do not differ from the Kánarese Gánigs or oilmen. They rise early and work at their mills till eleven. Between eleven and two they take their dinner and rest. They begin work again at two and do not stop till sunset. They sup about eight and go to sleep about ten. The women, besides minding the house, help the men by garbling the oil-seeds and driving the bullock. Dried cocoa-kernels for manufacturing oil are brought from the coast and oil-seed from Dhárwár. The oil-press is the ordinary wooden mortar and pestle, and a capstan worked by one or two bullocks or by one or more men. Fresh oil sells at $2\frac{1}{4}$ d. to $3\frac{3}{4}$ d. ($1\frac{1}{2}$ - $2\frac{1}{4}$ ans.) the *sher* of thirty-two *tolás* or $\frac{1}{8}$ pound. They are strict Lingáyats, keeping the religious rules of the sect and worshipping Shiv, Párvati, Virbhadra, Ganesh, and Basava. They worship in Shaiv temples and reverence all village gods except those of the Vaishnav class whom they despise and abuse. Their customs do not differ from those of the Banjigs. They have a headman of their own who decides

social disputes at meetings of the adult male members of the caste. They send their boys to school, but do not take to new pursuits.

Mitgávdis or SALT-MAKERS, the same word as the Khárpátils of Bassein in Thána, are a class of labourers who number about 100, and are found in Kumta chiefly at Kalbág and Alvekodi. They are said to have come from Málvan, Vengurla, Ratnágiri, and Goa, at different periods within the last 400 years and to have originally been salt-makers. The common names among men are, Hounappa, Náráyan, Rámkrishna, Hari, Timmappa, Shiva, Lakshman, Gopál, and Vithoba; and among women, Lakshmi, Nágu, Shivamma, Yashode, Shivle, Bhágle, Rukmini, Devle, Manji, and Venku. They still marry with those of their class who have remained at Vengurla, Málvan, Ratnágiri, and Goa. Their family gods are Gávdodev of Vengurla, Raulnáth of Harmál near Goa, and Nágnáth also near Goa. Their surnames are Vengurlekár, Harmálkár, Náikár, Málvankár, Ráut, Parab, Shirodkár, and Mitgávdi, all of whom intermarry and eat together. The different families have separate gods, and those of the same surname do not intermarry. They neither eat nor marry with other salt-makers. They are tall, dark, and muscular. Their home speech is Konkani, but some of the men talk Maráthi and both men and women speak Kánaresé. They live in one-storied houses with mud or laterite walls and thatched roofs and narrow verandas and front yards. Their staple diet is rice vegetables fish and curry-stuff, and they eat meat except beef and country pork. Few drink liquor though liquor is not forbidden by their caste rules. They are great eaters being fond of fish and liquor, but not good cooks. The men wear the waistcloth the shouldercloth and the headscarf, and the women wear the robe passing the skirt back between the feet and drawing the upper end across the shoulder and bosom. They wear no bodice. They are hot-tempered, thrifty, hardworking, sober, and well-behaved. They used to make salt till the pans at Kumta were closed. Some of them now work as masons and some as labourers earning 6d. to 1s. (4-8 *ans.*) a day. The women also work as unskilled and field labourers and earn 4d. (2½ *ans.*) a day, the field labourers being paid in grain. During the rains some of them grow rice on their own account. They are well-to-do and rank next to the cultivating classes. Both men and women spend almost the whole day in the fields. They eat their breakfast before they go out, go home for dinner about noon, and again work in the fields till sunset. A family of five spends about 14s. (Rs. 7) a month. They worship village deities, and are strong believers in witchcraft, sorcery, and the spirits of the dead. They keep all public Hindu holidays, employ Havig Bráhmans to perform their marriage puberty and death ceremonies, and show them much respect. They consider the head of the Sñárt monastery at Shringeri their spiritual Teacher. Girls are married between nine and eleven and boys between fourteen and twenty. They either bury or burn their dead. Widow marriage and polygamy are allowed and practised and polyandry is unknown. The customs and ceremonies observed at birth, naming, head-shaving, marriage, puberty, and death do not differ from those observed by the Konkás. Their social disputes are settled at meetings of their castemen under the presidency of the hereditary headmen or *ludvants*.

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Mitgávdis.

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Uppárs.

None of them read or write, and none send their children to school. They take to no new pursuits but on the whole are prosperous.

Uppárs, a class of cement-makers, according to the 1872 census numbered about 900. They are found on the coast in the Kumta and Ankola sub-divisions, and in Sirsi above the Sahyádris. They are said to have come from Maisur as masons.¹ The names in common use among men are, Bhima, Hanma, Phakira, Basava, Bala, Mhásti, Durga, Honnappa, and Manja; and among women, Mári, Kanne, Mhásti, Durgi, Lakshmi, Márki, and Nágú. Men add *appa* or *ggya* to their names. They have no subdivisions. Both men and women are middle-sized, black, sturdy, and regular featured, much like Mukris a depressed class. Their home tongue is a Kánaresse like that spoken by Mukris. They live by themselves on the skirts of towns in huts with mud walls, thatched roofs, narrow verandas, and front yards. Almost their only articles of furniture are straw mats and earthen pots. Their every-day food is rice, *rágí*, and cheap fish. They eat flesh when they get it cheap and are excessively fond of liquor, drinking palm-beer every evening. The men wear a loin-cloth, a shoulder-blanket, and a headscarf; and the women like the Hálvakki Vakkals let the skirt of the robe fall like a petticoat and draw the upper end across the shoulder and bosom. The men wear gold or brass rings in their ears and on their fingers, and the women wear the lucky necklace of glass beads and a large number of other strings of beads, and glass or brass bangles on their wrists, and gold or brass rings in their ears and nose and on their fingers. They have no special holiday clothes but generally buy new clothes before the yearly festivals or on marriage occasions.

They are orderly and hardworking, but thriftless and drunken. They were formerly masons, but they now make shell-lime, burning the shells either in holes or in kilns in some outlying place among the hills or in the forest. The kilns are made by kneading red earth and water and heaping the mud into a circular wall about four feet high, pierced with four openings, and enclosing a space about eight feet in diameter. A layer of firewood is laid at the bottom of the kiln, and over the firewood mixed shells and wood, the top being open to the air. The firewood at the base is lighted through the holes and the burning goes on for two to three days. When pits are used instead of kilns only a small quantity of shells are burned. When the burning is over the shells are sprinkled with water which turns them to powder. This shell-lime is used both in building and in eating with betel leaves. The women help the men in their work. A man and a woman earn together about 9d. (6 annas) a day, but their thriftless habits keep them poor. They rank with Mukris and other classes whose touch a Bráhman considers impure. Both men and women take gruel in the early morning, and then go to fetch firewood or to gather the cockle or oyster shells

¹ The Maisur Uppárs are a large class numbering 92,000. Mr. Rice (Mysor, I. 337) notices two divisions Karnataks who make salt and Telings who make bricks. Buchanan (Mysor, I. 304) described the Telugu Uparus as mud wall builders, husbandmen, and carriers. They were Vaishnavs worshipping Dharmraja and mothers or *shaktis*.

that lie near people's houses. A family of five spends about 10s. (Rs. 5) a month. They have great faith in soothsaying, witchcraft, ghosts, and the power of evil spirits. Their chief holidays are *Shivrátra* in February, *Yugádi* in March, *Holi* in March and *Chautí* or *Ganesh-chaturthi* in August. They keep no images in their houses but worship Durgadevi, Hulidev, Hanumanta, Venkatramana, and the village gods. The Uppárs round Kumta consult the Lingáyat Banjig who officiates at the temple of Ishvar at Hervata near Kumta. They make no pilgrimages except to the yearly fair at Gokarn. Their girls are married between ten and twelve and their boys between fifteen and twenty. Widow marriage and polygamy are allowed and practised. The *satti* or sixth-day ceremony is performed on the fifth day after birth. The child is named and cradled on the eleventh day, and boys when two years old have their heads shaved. On the evening before the marriage day the bride is bathed, dressed in a new robe, and decked with flowers. On the morning of the marriage day the women of their families rub the bride and bridegroom with turmeric paste and bathe them in hot water. The marriage coronet or *bhásing* is fastened to the brow of the bridegroom and he is led in procession to the bride's house, where he is seated on a wooden bench or cot with the bride on his left. In front of them two brass or copper pots are set, filled to the brim with rice and with a cocoanut placed in the mouth of each. When the bridegroom and bride seat themselves on the bench the eldest unwidowed woman present goes behind and ties together the ends of their garments. The boy and girl join hands and the headman or *budvant* pours a little milk over their hands. Next the boy and girl stand up and a cloth is drawn between them. The *budvant* marks the brows of the bride and bridegroom with rice dipped in turmeric water, and the rest of the people follow his example, wishing good luck to the married pair. The knot in their garments is untied and the day's ceremonies end with a dinner of *páisa*, *vadás*, and *hittu*. After dinner the bridegroom takes the bride to his house where she stays for five days. On the sixth day the parents of the bride go to the bridegroom's house and bring back the bride and bridegroom, and all the guests are served with a dinner of flesh and liquor. On the eighth day a similar dinner is given at the bridegroom's. When a girl comes of age, she is held to be unclean for five days. On the sixth she is bathed and given a new robe. Her husband is sent for, and they are seated on a mat in the house and yellow rice is stuck on their brows. Her mother presents the girl with four pounds of rice and five cocoanuts of which a dish of *páisa* is made and served to the people of the house. When a man or woman dies the body is at once brought out of the house, washed in cold water, laid on a bamboo bier, and either burned if the family is well-to-do or buried in some neighbouring hill-side. On the eleventh day and at the end of a year after the death a small dinner is given to the relations. Disputes are generally settled at meetings of adult castemen under the presidency of the hereditary headman or *budvant*. They are also sometimes referred to Havig priests of the temple of Hanumanta at Chandávar or to Lingáyat priests of the temple of Ishvar at Hervata in Kumta. Of

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Bangárs.

the whole youth of the caste only two boys in Sirsi go to school. They take to no new pursuits and show no signs of improving their condition.

Banga'rs or Bannagars, numbering 192 of whom 91 are males and 101 females, are found in Sirsi and Siddápur. They are said to have come from Maisur at the beginning of the present century. Their names do not differ from those of Banjigs and like them they have no surnames and add either the word *appa* or *shetti* to their names. Their family gods are the same as those of other Lingáyats. They do not differ from Banjigs in appearance, home tongue, house, food, dress, or character. They are petty shopkeepers retailing cloth, grain, betelnuts, cardamoms, and vegetables. They are well-to-do but rank below Lingáyat Banjigs with whom they eat but do not intermarry. Their daily life does not differ from that of Banjigs. The women help their husbands in their calling besides doing house work. A family of five spends about 14s. (Rs. 7) a month. The people are religious, worshipping all Lingáyat gods and keeping all Shaiv holidays. The head of the Chitaldurg monastery in Maisur is their spiritual Teacher, but they also respect Bráhmans. They keep a representation of Basava in their houses engraved on a silver plate for daily worship. Their customs are the same as those of other Lingáyats except that their religious ceremonies are performed by a Banjig *shetti* who also presides over councils held to settle disputes the decisions being subject to revision by the Teacher at Chitaldurg. They send their children to the local schools. Many of them can read and write Kánares. They are steadily improving and are likely to rise.

Padamsális.

Padamsális, according to the 1872 census numbered 136, of whom sixty-one were males and seventy-five females. They are found in the town of Sirsi, and at Banvási, Malgi, and other villages in Sirsi. They are said to have come to Kánares from the Bombay Karnátk. The names in common use among men are, Lingappa, Hannappa, Mallappa, Madlingappa, Mariyappa, and Basappa; and among women, Mallava, Chemiavva, Lakshmavva, Madlingavva, Simmavva, and Lingavva. They add the word *sheth* merchant or *pallya* a camp to their names. They have neither clan nor family names, but have family gods. Families with the same house god are supposed to belong to one stock and cannot intermarry. Ishvara or Omkár in Sholápur, and Venkatramana of Tirupati are their family gods and Yellamma of Guladgudda in Dhárwár is their family goddess. An engraving of Ishvara in the form of man on a small gold or silver plate is kept in every household and at Banvási there is a small temple of Ishvara where they go on pilgrimage. Their parent stock is found in Dhárwár, speaking Tamil. According to their own account they are descended from the Hindu sage Márkandeya. In Kánares they are divided into Arasinapatlas and Padmasális. Padmasális look down on Arasinapatlas and do not marry or eat with them, though Arasinapatlas take food cooked by Padmasális. The men are dark and much like Banjigs, the women being fairer than the men and better featured. Their home speech is Kánares which does not differ from the language of Banjigs; according to their own account their original language was Tamil. They live in small houses with

mud walls and tiled roofs like Banjigs' houses. A few well-to-do families have stools, planked cots, wooden clothes-boxes, copper or brass cooking vessels, and lamps. The rest use low wooden stools and mattresses and earthen vessels and lamps. Rice, *rágī*, wheat, and pulse form their ordinary food, but fish, meat, and liquor are used when they can afford it. Their holiday dishes are like those of the Árers. They are moderate eaters and good cooks. The men wear the waistcloth, the shouldercloth, and the headscarf with a blanket; and the women wear the robe the skirt hanging like a petticoat and the upper end drawn over the head, and a bodice with short sleeves and a back. Both men and women ornament their persons with gold and silver jewelry like the Banjigs. Their hereditary calling is hand-loom weaving, but at present they are shopkeepers dealing in grain, oilman's stores, fruit, and groceries. They are hardworking, sober, hospitable, and well-behaved. Some of them own land, and as a class they are fairly off and free from debt. They rank below Lingáyats, about the same as Jádars, and above the degraded or impure classes. They rise at six, visit their shops, and after a morning meal of gruel go to their villages to fetch articles for sale. They return about noon and take a midday meal, and again go to their shops at two. At sunset they come home and after supper at eight go to bed at nine or ten. Their women and elder children mind the house and help the men in shopping. Their busiest times are on holidays and during the harvest and wedding seasons, their business is dull during the rains. A family of five spends about 14s. (Rs. 7) a month. The cost of their house varies from £2 10s. to £20 (Rs. 25 - Rs. 200), and of their marriage ceremonies from £4 to £10 (Rs. 40 - Rs. 100). As a class they are religious, having family priests of the Jangam caste called *ácháris* who officiate at their naming, thread-girding, marriage, puberty, and death ceremonies. Among these *acháris* there are no classes all being held of equal position. At the same time they respect Bráhman priests and as an act of charity ask them to attend their births, marriages, and deaths. Their spiritual head is a Smárt Bráhman, Márkendeya Guru, who lives at Ron in Dhárwár. Their chief objects of worship are Ishvara and Vithoba. Like the Lingáyats, they wear Shiv's emblem, and their boys after they are ten years old wear the sacred thread like high caste Hindus. They are religious believing in witchcraft and ghosts and consulting professional mediums in times of illness or during other family calamities. The *satti* ceremony is performed on the fifth day after birth. On the eleventh day the child is cradled and named. On the first day of the fourth month or sometimes at the end of the year the *javli* or shaving ceremony is performed, and at any period between seven and twelve boys are invested with the sacred thread, but with no ceremony except a feast to the caste people. Boys are married between fifteen and twenty, and girls as a rule before they reach womanhood, though there is no rule making it compulsory to marry a girl before she comes of age. Two days before the lucky moment fixed for marriage a band of women with musicians go from the bride's house to the bridegroom's and rub the bridegroom with turmeric paste. When the rubbing is over an equal

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